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## WEEK BY WEEK

### A Potent Question

AN outspoken article written by the man who introduced Kierkegaard to this country appears on the following page. Dr. E. L. Allen of Durham University reviews the correspondence which recently appeared in *The Times* on Christian unity, now printed in booklet form. He asks the question that is at the back of the minds of many people, what is the connection between the ceremonies recently held at St. Peter's, Rome, and the Carpenter of Nazareth? The connection must be hard to find. To many people it is hidden altogether. The real difficulty is not that there is no connection, but that the Catholic Church should claim there is one of a particular and exclusive character. High ritual, elaborate ceremony, colour and music appeal to many people in a religious sense; and what appears to be a visible connection between time and eternity, as displayed by the Church and the Pope, satisfies many; but all this must be far away from the insight of the Founder of the Christian religion. It is a matter of great consequence that the teaching and the real meaning of the life of the Founder should be announced and discovered. It is ironic that this task, in its real sense, should be left today to Christians normally not included in any of the great branches of the Christian Church.

### Hanging and Murder

Does hanging prevent murder? It is an answer to that question which many people would like from the Royal Commission that is at present sitting on capital punishment. If hanging is a real deterrent then many people would have to give a reluctant assent to its retention in the law of the country. It is not sufficient to say that a murderer is a rogue or looks like one; the information that is required is whether hanging a rogue will prevent further murders.

Social custom has much to do with social morality, and if a state places such a high value on human life that it refuses to take it under any circumstances, save that of obvious defence, then the crime of murder might become so subconsciously heinous that only psychopaths would ever commit it. The risk entailed in establishing such a custom is obvious, but there ought to be enough information at hand to provide a reasonable estimate of the danger involved—to the community.

As for a real life sentence instead of hanging, much would have to be done to our prison system to make that an alternative. To incarcerate a man for life, without any hope of ever being released, within our present system, would be a living death rather than an immediate one.

### Britain and China

The international struggle for power takes place within certain rules of the game. They are well-known. If Britain recognises the Communist government of China, no one is thereby deceived into believing that Britain is recognising Communism, least of all the Communists. It is well understood what Britain is doing, she is recognising a fact, the fact of the composition of the Chinese government, instead of trying to do the impossible, smashing it up. No one is further surprised if, after recognising the existence of Communism in China, Britain should at the same time be doing her best to prevent it spreading in South-East Asia. The rules of the game dictate the recognition of the inevitable in China, and the attempted preservation of a certain form of political life elsewhere. If no one is surprised, and concedes the necessity within the rules no harm is done by either act, contradictory as each may seem.

If Britain and America interfered in the internal affairs of China itself, that would not be playing the game as it is understood, Russia too would break the rules by joining in on the side of the Communists, and the game would deteriorate into open war.

Since power on an international scale exists, and always uses force in one way or another, it is well to have the force contained within certain sensible if unwritten rules, to be broken at the dire peril of everyone. Perhaps the best form of interregnum before a real United Nations can operate is a useful set of regulations understood and kept by the statesmen, the penalty of breaking them being the destruction of them and their life work.

This, of course, is not the ideal world, and idealists will still pursue their dreams and try to lift the world to them. But something has to be done, meanwhile, with the world as it is. To try to ignore that world would be the surest way of destroying the dreams.

### The Grand Alliance

What some people call the Grand Alliance between Britain and America is not likely to be in danger over the China affair. The status and capacity of Chiang Kai-shek is probably as well known in America—to those who want to know—as elsewhere. All the information points to corruption and maladministration under his régime. It is not possible, neither is it desirable, to fight Communism with the evils of an old order. The only way to prevent the spread of Communism is to put better, not worse, alternatives before the common people.

It ought to be possible for the West to play a beneficent part in China and the South-East. It is reported that Sun-Yat-Sen, once on a visit to Hongkong, commented that the British had done more in Hongkong in a hundred years than Chinese civilisation had done in four thousand. Roughly speaking that is the measure of some of the help that the West ought to be able to give to the East. But the West ought to desire to give it to free men and not colonial subservients. Most certainly Russia will not be able to extend to China all the economic help that China will require. The East cannot lift itself by its own bootstrings. If Europe is dependent in a world economy upon America, how much must the economically undeveloped Far East be dependent upon the skills and aptitudes of the West.

With wisdom and good will the Grand Alliance can still have a tremendous influence in the Far East.

# CATHOLICISM TODAY

**By Dr. E. L. Allen**

"As it came to pass in the days of Noah, even so shall it be also in the days of the Son of Man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all". These words rose spontaneously to my mind as I laid down the pamphlet *Catholicism To-day* (Times Publishing Co., 6d.), made up of a special article contributed to *The Times* on October 31st, a selection of some fifty letters from the correspondence provoked by this, and a leading article written a month later to wind up the discussion. The world, it is evident, still contains many excellent people who have no notion whatsoever of the urgency of the hour at which we have arrived.

It was indeed to a sense of urgency that the original article was designed to appeal. In view of the dangers which threaten from "Marxist paganism" and the impetus given to Catholic loyalty by the inauguration of the Holy Year, it should be possible for Rome to reconsider its attitudes to other Christian "bodies". "A world that has tasted the fruits of Liberalism and Parliamentary democracy" must be approached with something more considerate than a bare summons to return to authority. Let Rome therefore show herself less intransigent, let her take the initiative in "a programme of free and open discussion with qualified representatives of the various Christian bodies".

As might have been expected, the first reply to this suggestion from the Catholic side was a flat *non possumus*. The Church cannot for one moment qualify the divine authority entrusted to her. With that the debate began, revealing on the Roman Catholic side a certain cleavage between those who regard all Christians but themselves as stray sheep which are an exasperatingly long time returning to the fold and those who are eager for an effort at mutual understanding, at least so long as the other party to the discussion is composed of guaranteed High Anglicans. The refusal of the Catholic to pray with the Protestant, even when the Lord's Prayer is used, was defended by some and deplored by others. The possibilities of common action were alluded to and it was regretfully pointed out that such experiments as had been tried were not encouraging. Towards the end of the discussion, Professor Maurice Relton's appeal to sturdy English patriotism was met by a rejoinder that his history was out of date. And so it went on.

The leader which summed up the correspondence and tried to elicit from it some slender gains drew attention to certain neglected factors in the situation. Thus, little or nothing had been said of the great churches of Eastern Europe, as firmly anchored in tradition as Rome but convinced that the latter has betrayed the very cause it was meant to serve. Finally, two conclusions are drawn from the evidence provided by the correspondence. In the first place, while official negotiations are clearly out of the question, private friendly discussions between Roman and non-Roman theologians should be both possible and valuable. In the second place, though common action on moral and social questions is more limited than had perhaps been imagined, it is still practicable and should be cultivated.

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It is noticeable that the voice of the Free Churches scarcely made itself heard in the discussion, except for two Unitarians, stung into action perhaps by a remark of Arnold Lunn's to the effect that Continental Protestantism shows a tendency "to degenerate into camouflaged Unitarianism". It would have been nice to persuade Karl Barth to answer that letter! Why were the Free Churches silent? The plain fact is, surely, that we are not in the least interested in union with Rome. We have no nostalgia whatsoever for the see of St. Peter and the college of cardinals. That the Roman Church is imposing, highly organised, immensely successful, and proudly self-confident does not move us in the least. There have been many systems of that kind in the world before and we have no love for any one of them. We reserve our sympathies for the martyrs who perished under their tyranny or the prophets who called down on them the judgment of God.

The proclamation of the Holy Year leaves us cold as ice. No doubt it was a magnificent spectacle when the Pope entered the great cathedral with its congregation of 60,000 waiting for him. His robes glittered with gold and precious stones, and "twenty cardinals, sixty bishops, and several hundred papal courtiers" entered with him amid the veneration of the multitude. Nor must we forget the Swiss guards in armour to keep back the crowd with their lances, and the four hundred journalists and photographers. Did no one ask himself what all this pomp and splendour had to do with a carpenter's bench long ago in Nazareth and a cross on Calvary?

Nor are we as convinced as the original contributor to *The Times* was that the Roman Church has given an "unequivocal lead" in the struggle against Communism. A Church which began by denouncing the French Revolution and then came to terms with it should not find it impossible to do the same with the Russian Revolution. A concordat with Stalin would have that with Napoleon as a precedent. The latest denunciation of Communism from the Curia is, if one reads it closely, seen to be worded with a judicious combination of indignation and caution. Nor are we at all clear that Catholicism is necessarily to be preferred to Communism. I wonder what I should do were I an elector in Italy today. I cannot but sympathise with the Italian Protestant who voted Communist in the interests of religious freedom!

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Is anything to be gained by discussion, whether official or unofficial, between two parties so gravely divided? On one condition only. On the condition that each of them is prepared to face without reserve the possibility that he may be fundamentally in error. Can the Catholic, for example, seriously ask himself whether perhaps he does not commit the sin of idolatry, by giving to a human institution what is due to God alone? Or the Anglican whether his attachment to "apostolic succession" may not be a theological version of class-snobbery? Or the Free Churchman whether he has not confused the Church with a club in which a set of nice people get the kind of religion they enjoy? Bitter medicine for us all, but the only sort that is likely to do much good.

I am not under any illusion. I do not expect to hear that the Pope, the Archbishop of Canterbury, and the Moderator of the Free Church Council has jointly convened a conference on these lines, to open at the end of next month with instructions to get something done before the summer. Meanwhile, the world goes on as best it can. It is not so much that Communism is threatening S.E. Asia, as that multitudes of human beings made for God are not able to find him. Life is baffling for them, they want guidance and they crave for fellowship, but both of these must be grounded in reality. And meantime we put out feelers and draw them in again, we "worship at our separate altars" and decide that we cannot allow an Anglican bishop to bless us or tolerate a Unitarian minister in our pulpit. One day the flood will come and sweep us away.

The issue which humanity faces is so serious that the life of the spirit itself is at stake. The soul may die, whether under tyranny or under democracy, whether organised into submission in peace or blasted with the body in war. The time is too short and the task too urgent for doubtful *pourparlers*. We can only trust that, as he has done since the world began, God will use the consecrated individual rather than the clumsy, self-centred institution for his purposes of good. He who serves God and men to the limit of his powers and as conscience prompts him, need not be greatly concerned though Popes and bishops disown him. His fellowship is with those, like Francis of Assisi, who constitute that community of the spirit which transcends our divisions and unites us in love.

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*Christianity is the Charter of Intellectual Liberty, authorising and commanding every man to use freely his own faculties in discovering Truth, and especially Religious Truth. . . . The profoundest, sublimest, grandest emotion in Man is the longing for an Unbounded Good, the aspiration to be One with the All-Good.* CHANNING.

# A UNITARIAN AND THE BIBLE

**By an American Minister**

(The Rev. W. Sonen is the Unitarian Minister of the town of Tulsa, Oklahoma. One day a member of his congregation said to him "Why don't you write a book?" In reply to the question Mr. Sonen has written a book: it is fresh and pungent and it is called *A Unitarian States His Case*. Many a message given in many an English Unitarian pulpit has the same outlook and substance.

We have selected from the book some extracts from the chapter "Concerning the Bible". The volume is published by the Beacon Press at two dollars. From this book it is possible to understand why Unitarianism is growing rapidly in America.)

IT IS often difficult for a Unitarian to explain his attitude toward the Bible. The air is so charged with vigorous traditions, with fierce loyalties, with intense emotions that the facts of the case never come up for consideration. The matter seems to be a black and white, open and shut affair. Either you are a Christian and you believe in the Bible, or you are simply an atheist and reject it. That there can be a middle ground in which cool, level heads may consider the pros and cons is frequently overlooked. After all why should not the tools of learning be used? What really is wrong with asking questions—fair questions—and then seeking reasonable answers? You may recall the scene in Dostoevski's novel *The Brothers Karamazov*. When Smerdyakov was twelve years old, Grigory began to teach him the Bible.

But the teaching came to nothing. At the second or third lesson the boy suddenly grinned. "What's that for?" asked Grigory looking at him threateningly from under his spectacles. "O nothing. God created light on the first day and the sun, moon and stars on the fourth day. Where did the light come from the first day?" . . . "I'll show you where," he cried, and gave the boy a violent slap on the cheek.

And yet it is not enough to simply slap a boy on the cheek because he wants to ask questions. If in the long run he is to have any true appreciation for the book—then those questions must be answered. And answered in a manner that has meaning, does justice to human intelligence, and will not disintegrate the moment it is exposed to the rough and ready activity of the everyday world. With true sympathy and in the light of the best knowledge and most recent findings, suppose we attempt to answer some of the more common questions that frequently arise in connection with the Bible.

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Question number one—"Do you believe in the Bible?" As it stands that question does not have a great deal of meaning. We can only reply, "To what part of the Bible do you refer?" Because we customarily see a single volume, bound in black, and stamped with gold letters reading Holy Bible we are apt to think of it as one book. Of course it is nothing of the kind. The Bible itself lists sixty-three separate books in the index. Several of these books are the work of the same man, The Gospel According to Luke and the Book of Acts, for example; or again, The Letters of Paul. But, in reverse, other books are made up of the writings of several men. There are at least two, and perhaps three, separate manuscripts put together under the title of Isaiah. The Psalms and the Proverbs come from many, many sources. First and Second Kings could easily be put together in a single unit. They represent a single effort, and they were apparently divided at some distant date simply as a matter of convenience. The same is true of First and Second Chronicles. Genesis, on the other hand, has two and probably three distinct stories woven together and not too gracefully at that. There are two accounts of the creation (one following immediately after the other), two accounts of Noah and his Ark, and so on. The Bible then becomes a great collection of writings. Writings that represent the efforts of scores of different men.

And the activities of the men who wrote things, later to be collected and called the Bible, lived over a long period of time. It is probable that more than a thousand years were required to produce everything that is now in the Bible. So we have a picture something like this. During all this time, during these thousand years, many, many men took it upon themselves to write down certain impressions, convictions, or recollections. As time passed much of what had been written disappeared. It was eaten by termites, destroyed when a house burned to the ground, lost in a flood, or used to pack the dishes when the family moved from Dan to Bersheeba. Some of these writings managed to survive. And eventually they came to be regarded highly—not all that survived was so considered, but some. And those convictions, impressions and recollections that survived both destruction and critical examinations were—at a much later date—collected together in one book and given the name *Ta Biblia* —the little books. From *Ta Biblia* to *The Bible* was but a short step. It is still a collection of "little books" written by scores of men who lived over a period of a thousand years. Those who compiled it were convinced that it contained the best, the very cream of what had been written and which also had survived. "Do you believe in the Bible?" then becomes a rather broad question. First we must decide what part of the Bible we are talking about.

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Which brings us to question number two—"Do you believe that the Bible is the word of God?" May I suggest again that if you are ever asked that question you clear the decks for action by asking in return—"What do you mean by the Word of God?" If you are told that the "Word of God" means that these many men who wrote over those many years were merely tools in the hands of God, that they knew not what they wrote or why they wrote it, that God was using them as his instruments to present his message to the children of earth, then our answer must be "no". If by the "Word of God" is meant that somehow this literature is completely different and unique, that nothing like it has ever been written before, then our answer must be "no". Rather we would look upon the Bible—or at least certain parts of it—as literature written by gifted men, men of great insight whose primary concern in life was religious. It seems that these ancient Hebrews applied themselves to religion with the same vigor and the same ability that the Greeks carved statues and the Romans wrote civil law. Even as no artist can ignore the Greeks and no lawyer can brush aside the Romans, no student of religion can afford to pass up the Bible. It is a great treasure house of religious thought.

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But having said that, we would hasten to add that the story was not ended when the Bible was finally compiled. Whenever an earnest, gifted, high thinking man ponders the eternal problems and offers to the world the results of his efforts, then we will listen. We may not agree, but we will listen. Even as we listen to the Bible. At times we may not agree and may decide to reject, but we will listen. "New occasions teach new duties, time makes ancient truth uncouth". What was good and acceptable for one age may well be useless for another. And new prophets of the spirit, new searchers of the soul, new witnesses to the light continue to appear. Revelation has never been sealed. Fresh truths are still to be discovered.

Nor in our consideration of the Bible would we ignore or lightly dismiss the great books of other religions. The time is long past when we could say that the writings of the Buddhists, the Confucianists, the Hindus are all false and dangerous. They are not a part of our tradition—yet. They are foreign to our understanding—so far. They are read and studied only by the scholars—at present. But we know enough about them to be able to say—inspiration has moved the pens of other men than the authors of our Bible.

Do we believe that the Bible is the Word of God? Only to the extent that a peculiarly gifted people wrote it, and thus made a great contribution to the world. But other men have done as much at other times and in other places.

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# THE OLD DAYS

**By R. D. Woodall**

LAST year's jubilee of the publication of George Eyre Evans's *Midland Churches* recalls that this now rare volume, drawn up to tell the story of over 30 churches then belonging to the Midland Christian Union and circulated privately is a mine of information about the struggles of early Protestant nonconformity in the Midlands.

The majority of the chapels described, built shortly after the Toleration Act of 1689, gave nonconformists the opportunity to worship as they wished, but Mr. Evans's faded pages are a reminder that toleration did not mean security, judging by the fact that the Walsall Chapel was destroyed by an angry mob in 1710, damaged in 1743 during Wesley's first visit there, and again partly pulled down by a mob in 1751—events which sufficiently explain why the pulpit was so constructed that a curtain could be drawn before the preacher, and a door behind him leading to the roof opened to facilitate his escape, should spies or informers intrude upon the services. Other chapels damaged in riots in 1715 included the Old Meeting at Dudley, Dodington Presbyterian Chapel, Whitchurch, Park Lane Chapel, Cradley, and Dollax Chapel, Kingswood.

Sympathies shown by Joseph Priestley, the famous chemist who was then minister of the New Meeting, Birmingham, for the ideals of the French revolutionaries, provoked similar outbreaks of mob violence in 1791. Amongst quotations in Evans's *Midland Churches* is Hutton's description of the riots. Describing them as "a disgrace to humanity", he wrote "About 81 persons of various denominations having met at the hotel to celebrate the anniversary of the French Revolution, the mob collected and broke the windows. They went afterwards to the New Meeting House (Dr. Priestley's) which they burnt, then to the Old Meeting House which also they left in ashes. From thence they marched to the doctor's house, about a mile from the town. Here his valuable furniture with a more valuable library, and what is most to be regretted, his philosophical apparatus and manuscripts, together with the extensive building ended in flames". Other Midland chapels wrecked at the same time included Dollax Chapel, Kingswood.

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George Eyre Evans, himself descended from a long line of dissenting leaders, knew or had seen 93 of the many ministers whose biographies appear in the book. A native of Colyton, Devon, and minister of the now closed Whitchurch Chapel from 1889 till 1897, he was also author of a history of Lancashire and Cheshire Unitarian Churches, many of his researches being published in the *Transactions of the Unitarian Historical Society* until the outbreak of World War No. 2. His father who was last minister of the Bloxham and Milton congregations was Professor of Hebrew and Mathematics at the Presbyterian College, Carmarthen.

Although, naturally, biographical details of these bygone ministers are condensed, the biographies themselves contain some very telling phrases. Note is made of Benjamin Maurice, minister at Alcester from 1785 till 1814 whose salary amounted to little over £20 a year and who nevertheless contrived to leave behind sufficient for a respectable funeral and a few legacies. Equally telling is the sentence that James Taplin who died at Kingswood in 1882 "devoted the last twelve years of his active life to making Kingswood better than he found it". The Rev. Samuel Wood of Kenilworth (1820-1826), a local philanthropist, is significantly described as "always of a delicate constitution, somewhat peremptory, but ever good hearted", with the habit of qualifying everything he said with "I believe" or "I think". Most pertinent is the statement that the Rev. James Hews Bransby had to leave Dudley in 1828 because of a "tendency best described as kleptomania". Perhaps the strangest minister Evans ever noted was Benjamin Kingsbury of Warwick who left the ministry in 1791 after marrying the daughter of a well-to-do London business man and who was author of a volume of "family prayers and of a treatise on razor strops".

Services rendered to the community by ministers and their followers of course are just as carefully recorded. Reference is made to the Daniel Parsons Educational Charity and to the old Bayliss's Charity School at Dudley, which used to clothe 50 boys annually, providing them with a cap, coat, trousers, two shirts and two pairs of shoes. The section dealing with Stafford Street Chapel, Walsall, records that "this Society gave the Anti-Corn Law League its Secretary" in the person of James Hickin, teacher in the Sunday School there, while attention is called to the foundation of *The Walsall Free Press*, now incorporated in *The Walsall Observer*, by the Rev. Edward Myers who combined journalism with preaching in the eighteen fifties. Also described are the political activities of the Rev. Sydney Morris, minister at Whitchurch in 1880, who contested the Ludlow Division of Shropshire in the 1892 General Election as a Gladstonian Liberal. Special attention is paid to the work of the Rev. William Field, the son of a London doctor and a relative of Oliver Cromwell, who held the Warwick pulpit from 1789 till 1843, and that at Kenilworth from 1826 till 1850, and who combined with his ministerial work the writing of educational treatises, and running a boarding school at Leam, where he educated men like James Russell, the Birmingham surgeon and philanthropist, and Thomas Eyre Lee, President of the Birmingham Law Institution. Note is even made that the Bewdley Unitarian minister was entitled to receive from the proprietor of the Swan Inn, Bewdley, 10s. a year for the purchase of Bibles for the poor.

The length of pastorates in the eighteenth century is meticulously noted. George Hampton, M.A., for example, held the Banbury pulpit for 57 years from 1739 till 1796, while Joseph Jevans was minister at Bloxham and Milton for 60 years prior to his death there in 1839. Josiah Corrie's pastorate at Kenilworth for 45 years from 1755 till 1800 seems short compared with these records, as also does the 53 year ministry of Jonah Malkin from 1713 till 1766 at Colehill Chapel, Tamworth.

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Evans notes too how the Registers of these Meetings were often the receptacle for all manner of entirely unstudied remarks. In entering the baptism of John Lee of Whixall, the Rev. David Benion wrote in the Whitchurch Presbyterian Register in 1715 that the baptism had to be effected at Broad Oak "the chappel at Whitchurch being demolished by ye Mob, July 15th, 16th, 18th and 19th before". In the Dudley Old Meeting Register is the entry of the baptism of George Parker, son of William and Elizabeth Bidder of Moreton Hampstead, Devon, on July 6th, 1806, with a note that in the 8th year of his age George Parker Bidder discovered surprising skill in mental arithmetic. This George Parker Bidder was no other than the great civil engineer, and partner with George and Robert Stephenson of railway fame, and father of George Parker Bidder, Q.C. Strangest of all entries is perhaps that made by Benjamin Evans in the Alcester Register in 1777, "Mrs. Pershouse, Sept. 6, 1777, cut her throat the very day before the Lord's Supper which so affected us all that we put it off to a future opportunity; cause, melancholy to which she was constitutionally subject but increased by an over anxiety about the world".

Commenting on the old eighteenth century Presbyterian practice at Stourbridge of sitting to sing and standing to pray, Evans in his *Midland Churches* wrote just at the time when some of the older meetings were on the verge of being closed, and he managed to preserve records of Midland history which would otherwise have been lost. Of the now closed Alcester Presbyterian Chapel he claimed that, because of its wealth of carved woodwork, then in a perfect condition, the chapel gave modern worshippers a true picture of the interior of a meeting house loved and adorned by their forefathers—and that it was architecturally a building which ought no more to be touched than Westminster Abbey. Through meeting Mr. Edward Cobb of Lewes who died a half century ago, Evans managed even to compile a record of the Bloxham and Milton congregations which closed in 1843, and managed to see the crumbling ruins of the Meeting House to which he was taken by an aged man, last survivor of his father's congregation there.

The work is in fact a first class topographical volume, never likely to be reprinted, because of its slight general appeal but nevertheless a first class record of the work done by many Midland dissenting families like the Beales and Kenricks and hundreds of others in days when to be a nonconformist required courage and independence.

# A MARTINEAU ANNIVERSARY

**By Arthur Peacock**

Two anniversaries linked with the lives of important nineteenth-century leaders of Christian thought have fallen during the last week. It is typical of the narrow policy of the British Broadcasting Corporation that it should have a special commemoration of one and quite neglect the other. That commemorated was the centenary of C. H. Spurgeon's conversion. That neglected was the anniversary of James Martineau's death fifty years ago this week.

No one would for a moment deny the influence Spurgeon exercised on the extreme evangelical protestant groups or question the suggestion that he was among the very great preachers of his time. It is known that there were occasions when Dr. Martineau slipped into the famous Tabernacle to hear this powerful advocate whose theology he found so out of keeping with his own view of religion. But if this is admitted then it must be equally conceded that the influence of Martineau was no less great among the Liberal churches with whom he had fellowship. In fact, his influence went beyond those confines as was shown by such warmhearted tributes as that of Gladstone, whose politics Martineau did not always share, and who said to Miss Cobbe that in his view Martineau was the greatest of living thinkers.

The story of Spurgeon may have within it rather more drama, for Martineau, true to the tradition he followed, went about his tasks quietly and serenely, but his faith was a far bigger thing than that of his contemporary whose witness was characterised by that spirit of exclusiveness which remains with extreme evangelicals.

I can recall an occasion when an Anglican priest said to me that of all nineteenth-century liberal thinkers Martineau was least sure of himself. Martineau unsure of himself! To us, such a thought is ridiculous. The priest clinging to a faith confined within a credal bondage could not grasp that broad view of Martineau which led him to hesitate even at the description that he was a Unitarian minister lest it might create the impression that he had but abandoned one orthodoxy only to embrace another.

In this regard, too, it may well be that a younger generation of Unitarians, alive to the contemporary necessity of emphasising the distinctive character of their faith and the churches which uphold it, will find it rather baffling to appreciate that such a distinguished leader refused to participate in the opening of the Highgate Unitarian Church because it had decided to take this name.

This attitude did not arise from any uncertainty of his position, as my Anglican priest imagined, neither did it arise from a spirit of individualism that forced him to be awkward. Such an attitude would be quite contrary to his spirit. It arose from those deep convictions which he revealed in his famous address when he presented his views on church order and sought for the maintenance of the Presbyterian system.

He said: "If any one, being Unitarian, shrinks, on fitting occasion from plainly calling himself so, he is a sneak and a coward. If, being in our Catholic Communion he calls his chapel or its congregation Unitarian he is a traitor to his spiritual ancestry and a deserter to the camp of its persecutors."

Looking back now at the discussions which proceeded between Martineau and his colleagues it is evident that those who shared his views were full of hope that the development of religious thought would be such that the gulf separating them from what we now call "the mainstream of the Christian tradition" would narrow.

An example of this is shown by the comments that he made on retiring from the Principalship of Manchester College. In these he referred to the fact that men studying for the Church of England ministry had been among their students; he protested against the existing theological restrictions in the older Universities and finally declared that "whenever they should be manned by instructors and frequented by learners unconditionally free to see what is and create what ought to be, Manchester New College would be its transfiguration and final passage into larger and higher life".

This trend of opinion was reflected too in speeches made a year after Martineau's death at the opening congress in London of the International Association of Unitarian and Liberal Thinkers (at which 2,000 people attended). How differently events have turned out, for while there is still a small voice of Liberalism striving to make itself heard within Anglicanism the general trend of its witness is typified by the title of a popular book *On to Orthodoxy*, written by one of its leading publicists.

What we must particularly remember on this anniversary is the outstanding contribution which Martineau made to liberal religion and which gave nineteenth-century Unitarianism a new direction. It was in many ways parallel to the contribution made to American Universalism in the same period by Hosea Ballou, whose little known book *The Story of the Atonement* was the earliest Unitarian publication to be published in the States. Those men found their teachers basing all they had to say on the authority of the Bible. Their teacher's attitude was that whatever was taught by the Bible must be unquestionably received. "Prove that the doctrine of the Trinity is in its pages and all our difficulties of reason are immediately silenced", they said.

It was Martineau who affirmed that "no seeming inspiration can establish anything contrary to reason; that the last appeal, in all researches into religious truth, must be to the judgments of the human mind and that against these judgments Scripture cannot have any authority, for upon its authority they themselves decide". He made it plain that he rejected doctrines of the Trinity and the Atonement not because they were unscriptural, as his teachers had done, but because they were unreasonable.

I do not know whether Martineau is read to any extent today beyond the circle of theological students who study such important books as *The Seat of Authority in Religion*, but it is well that we should remember, especially when the prose of Newman is spoken of in such laudatory terms, that Professor Fairburn has said of Martineau's essays that "they are a fine example of permanent literature appearing in an ephemeral medium and represent solid worth for later thought as well as for the speculation of their own time".

The recent references in these columns to William Johnson Fox recall to my mind that on occasion Martineau said that he would gladly give away two-thirds of his collection of Channing's writings to have an anthology of Fox's best addresses, particularly those relating to the Bible. I would like to suggest that an up-to-date anthology of the best of Martineau be prepared together with a critical estimate of his significant contribution to nineteenth-century liberal religion.

Finally, may I urge the members of the General Assembly Council when next in session at 14 Gordon Square that they instruct the General Secretary to approach the London County Council with a view to having a plaque placed on a house on the other side of the square. Martineau lived at No. 35.

There is, I would tell them, a very excellent precedent for this. In another Bloomsbury Street there is a plaque commemorating the house where Cardinal Newman lived. If the Cardinal why not the doctor?

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## THE JANUARY HIBBERT

THE wide appeal of *The Hibbert Journal* may be due in part to the variety of its intellectual stimulation. Undoubtedly, the quarterly reading of it is an event which results in the broadening of interest, a quickening of the sense of what is significant in our world.

In the present number, Professor C. D. Broad writes on "Egoism as a Theory of Human Motives"—an essay that is an acute analysis of ultimate desire; Dom Illtyd Trethowan, Editor of *The Downside Review*, offers a penetrating philosophic comment—entitled "Physics and Metaphysics"—on an article contributed to the October issue by the physicist, Sir Robert Watson-Watt. Sir Robert wisely invited this criticism which enables a researcher working towards a synthesis of knowledge to correct and amplify conclusions of a specialist kind. The essential point for discussion here seems to be whether the machines share "with man any of those powers which have been usually claimed as man's prerogative". Sir Robert has no positive answer, but he is sure that it is worth giving it the chance. Dom Illtyd Trethowan takes the view,

and surely it is the correct one, that the scientist who credits an electronic brain with human awareness is on the other side of the abolition of personality and responsibility.

Two other essays of interest in regard to modern cultural attitudes are "Kierkegaard on 'Authority' " by the Rev. T. H. Croxall and "Fact, Things and Persons", by Robert I. Markus. Kierkegaard has influenced many modern thinkers and the remarks in this article in regard to the apostle and the genius bring us to Mr. Markus's contribution on existentialism. "One of the most remarkable things about the development of philosophy in our time", he writes, "has been its preoccupation with the notion of the human person, and its involvement in all the various fields which touch it most intimately". Writers like Gabriel Marcel, Sartre, Maritain and the late Nicolas Berdyaev are all "personalists" and it is true, as Mr. Markus says, that we cannot estimate the power of this movement. Together these pieces of critical analysis touch upon matters vital to European culture and they have been grouped here for that reason.

Other articles deal with miracles, with John Donne and the poetry of scepticism, with the "Good" life, and there is an article also on "Dr. Joad and the Verification Principle" by Professor J. N. Findlay. I would like also to call attention to the admirable review by George Seaver of Mr. Magnus Ratter's study of Albert Schweitzer. *E. W. Martin.*

## CORRESPONDENCE

*Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.*

### CHRISTIAN DOCTRINE AND THE B.B.C.

SIR,—Such a large issue has been raised by your "W. by W." column of December 24, that I request the courtesy of your columns for an answer to Dr. C. Killick Millard, who I feel, unintentionally side-tracks the real point by his letter of January 7.

As regards the second part of his letter, several people in this part of the world would entirely agree with him. In fact, even I, who gave up and still give up so much for a particular point of view and freedom, have been called "too Christian"; which really raises another question altogether.

But, as regards the B.B.C. and where I do not see that one can agree with the first part of Dr. M.'s letter, is this: Which is the real duty of the B.B.C. (*a*) To be Propagandists for an Orthodox Christianity which is really a pure "Churchianity" or (*b*) To be of service to the British public?

Surely the latter! Now, although we do not have, and it seems, fortunately, are unlikely to have Advertising sponsored programmes as in U.S.A., is it not the fact that a small, though very efficient group, not representing 5% (I believe) of the population, has indeed a very efficient strangle-hold upon a certain aspect of the B.B.C.?

We Unitarians, though certainly far from being "orthodox Christians" or even "Christians" in any generally accepted sense of the word, yet still remain and are indeed responsible ratepayers, payers of B.B.C. licences who are neither anti-British nor aliens and indeed a very real and useful part of the Community. Also it should be remembered, that, though we differ utterly from the Orthodox credal sects, we do not attack them as does the Rationalist Press Association, for instance.

At the moment I see no way of altering or getting altered the present position. But I feel that it is both a worthy and a *constructive* one, the point raised by you on December 24.—Yours,

*Maidstone.* *E. Ramage.*

SIR,—In your issue of January 7, Dr. C. Killick Millard expresses the view that it might be better if Unitarians frankly recognised and admitted that we are not Christians in the ordinary sense of that word.

I think it would be a great mistake to adopt this view; as the use of the term Christian is a valuable safeguard against the drift to Humanism which is evident in certain Unitarian quarters. We are, I think, entitled to consider the meaning of the word Christian as given in standard dictionaries, in preference to the views expressed by the adherents of any of the orthodox Christian churches.

The Oxford Dictionary gives as one of the definitions of the word Christian (as a noun):—

"One who exhibits the spirit and follows the precepts and examples of Christ."

I think we may fairly claim that Unitarians come under this head, at least as clearly as those who belong to the orthodox churches.—Yours, *L. Hallie.*

### UNILATERAL DISARMAMENT

SIR,—The Rev. Sidney Spencer accuses me of a serious distortion of history, which is unkind of him, since it implies deliberate misrepresentation. However, I will be charitable, and assume that he really means that he does not agree with my interpretation of history.

When Germany walked out of the Disarmament Conference in October, 1933, Sir John Simon, then Foreign Secretary, declared that Great Britain in an effort to set an example, had already reduced her own forces "to the edge of risk". Was he lying?

Rearmament, so far as I can judge from my Income Tax payments and the price of tobacco, did not begin till 1938, by which time it was too late. Hitler had decided that we were incapable of resistance and had already resolved on war.

I hold firmly to my original statement.—Yours, *Wm. Spooner.*
*London.*

SIR,—Figures do not confirm Mr. Spooner's statement that unilateral reduction in armaments in the 1930's led straight to war.

In the year 1932-33, Great Britain spent £102 million on armaments. This, at a time of great financial crisis, with Germany disarmed under the Versailles Treaty, and before Hitler had become a threat to the world situation. In 1933-34, expenditure on armaments was increased to £107 million, and there then followed substantial annual increases until in 1938 the figure reached £388 million.

These facts seem to indicate that, far from a reduction in armaments leading to war, the reverse is nearer the truth.—Yours,
*Cheam, Surrey.* *Eric S. Tucker.*

SIR,—Apropos the Rev. Sidney Spencer's letter, I give hereunder the translation of a recent notice in an international journal:—

"Listen, World, 3 million Sudeten Germans demand back the stolen homeland."

It would appear that the would-be Hitlers have lost none of their arrogance, and our pacifists have lost none of their gullibility, the two chief causes of the late war.—Yours, *Harold Hargreaves.*
*Derby.*


## THE INQUIRER

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**Birkenhead.**—A Sale of Work, organised by the local branch of the Women's League, was held on Saturday afternoon, December 10. Owing to the fact that the school building is, as a consequence of the blitz, only a shell, the sale was held in the vestibule of the church. Friends attended from the Wallasey and West Kirby congregations and also crossed the water from Liverpool. The sale has resulted in a profit of £40.

### CHARLES HUMPHREY BOYLE

THE passing of Charles Boyle on December 13 has bereft Mill Hill Chapel, Leeds, and Yorkshire Unitarianism of its most stalwart figure within living memory. The City of Leeds paid its affectionate tribute in the persons of its Lord Mayor, Justices, Aldermen and Councillors at the Funeral Service on December 16. In the address, given by the Rev. Shirvell Price and based on St. Paul's enjoinder to think on things honourable, just, pure, lovely and of good report, his rich life, lived in the service of God and man was passed in review. Charles Boyle had the virtue of a great simplicity and equal integrity in all that he said and did. Known as the last of the old Liberals to receive civic eminence, he was noted for his unerring sense for what was genuine. Forthright in his denunciation of the false he was always kindly in his remonstrance with the wrongdoer and full of encouragement to those who seemed to halt by the way. Men bred after his manner of life do not find decision difficult. The only constraint they know is the ever-renewed determination to bring into being a world of sincerity and goodwill.

"When I remember, friend, whom lost I call,
Because a man beloved is taken hence,
The tender humour and the fire of sense
In your good eyes; how full of heart for all,
And chiefly for the weaker by the wall,
You bore the lamp of sane benevolence;
Then see I round you death his shadow dense
Divide, and at your feet his emblems fall."

*E. S. P.*

## CALENDAR

### SUNDAY, January 15th, 1950

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERGAVENNY, New Street Meeting House, 11, Mr. W. A. JONES.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. ERIC PHILLIPS.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
ARMHILL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATTHEW.

BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WILDE.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. R. WILDE.
BERRIS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. JOHN KIRTLY.
BILLERICAY, Free Church, South St., 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Unitarian Ch., Brackenbrough Rd., 6.30, Student U.C.M.
BIRMINGHAM, Ch. of Messiah, Broad St., 11 and 6.30, Rev. GORDON STRIDE.

BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. A. CLARK.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. T. DOVEY.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 2.30, Mr. IRWIN HODGSON.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. ERNEST PENN.
BRADFORD, Broadway Av., 3.30, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK BULLOCK.
BRIDGWATER, Christ Church, Dampiet St., 11, Rev. W. G. TOPPING and Teachers., 6.30, Rev. J. W. LEE.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian, New Road, 11, Rev. A. PEACOCK, 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
BURNLEY, Unitarian Church, Trafalgar St., 3, Annual Meeting Service.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY, Chesham Unitarian Church, 11 and 6.30, Mr. SCOTT JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Supply.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Br. ERIC RAMAGE.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45, Rev. E. STANLEY PETERS, 6.30, Rev. W. H. SWANN.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Mr. BUCKLEY.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. J. P. CHALK.

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. F. M. RYDE.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVINER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., Supply.
GEE CROSS, Hyde Chapel, 11 and 6.30, Supply.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Mr. STEWART MCCULLOCH.
GLOSSOP, Fitzalan St., 2.30 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. BRIAN GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BRAMER.
GUILDFORD, Ward Street Church, 11.15, Mr. I. W. BOND.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HECKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Mr. SPEAKMAN.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.
HULL, Park Street Church (Unitarian), 11, School Service, 6.30, Rev. RALPH PHILIPSON.

ILKESTON, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
IPSWICH, Unitarian Ch., Prince St., 11, Supply.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MORROP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. E. SIDDALL PRICE.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. E. G. GRIEVE.
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LESLIE MARTIN.
LEWES, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PAYNE.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Rev. R. W. SORENSEN.
LEWES, Westgate Chapel, 11, Rev. Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. W. H. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Bootle Free Church, 6.30, Supply.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Supply.
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 Rev. L. REDFERN, Civic Service, 6.30, Rev. L. REDFERN.
LONDON, Bell Street, Edgware Road, 6, Rev. W. M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30 and 6.30, Rev. JOHN BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. CORDELL.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev.G. J. G. GRIEVE.
LONDON, Ilford High Rd., 6.30, Rev. ARTHUR PEACOCK.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. J. HINKINS.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11 Rev. V. FOX. 7, Junior Church.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. JOHN HINKINS.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Miss M. GRIFFITHS.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Rev. T. L. JONES.
LONDON, Richmond Free Ch., Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 18 Great Marlborough St., W.1, 11, Rev. T. L. JONES.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church. 6, 1st and 3rd Sundays, Rev. T. L. JONES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. G. J. G. GRIEVE.
LOUGHBOROUGH, Victoria St., 6.30, Rev. E. G. GREEN.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Br. ERIC RAMAGE.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 10.45 and 6.30, Rev. K. SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. L. A. GARRARD.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Supply.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45, and 6.30, Rev. G. L. CLARKE.
MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Mr. F. G. MASON.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. A. PIPER.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, No Service.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Supply.
MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.
MORECAMBE, see LANCASTER.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOOSE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOKELL.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOOSE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. E. MORRIS.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM.

OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, The Acting Principal.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PENDLEBURY, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL-WARDING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KIMBLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. ERNEST PEISE.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGE.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Un. Church, 10.30 and 6, Rev. T. BRETT DAVIES.

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### MISCELLANEOUS

UNITARIANS IN MANCHESTER.—Come and hear leading Unitarian speakers at the Milton Hall, Deansgate: *Liberal Christianity as a World Movement* (Rev. Fred Kenworthy, M.A., B.D., Wednesday, January 18): *Thoughts on Heredity* (Rev. A. H. Lewis, B.D., Wednesday, February 15): *Some Modern Religious Problems* (Rev. H. Stewart Carter, M.A., Wednesday, March 22). Come, listen, question, discuss: then come again—with a friend. Write for details to A. K. Ross, B.C.L., M.A, Secretary, *Manchester Unitarian Society*, 24 Brooks Road, Manchester 16. Membership, 5s. a year.

WOULD any Minister or Lay Preacher willing to supply Kendal Pulpit for odd Sundays or longer periods please communicate with E. A. Ducksbury, 4 Romney Villas, Kendal.


RAWTENSTALL, Unitarian Ch., Bank St., 10.45 and 6, Mr. WM. MILLAR.
RINGWOOD, Hants., The Meeting House, 11, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Rev. Dr. J. C. FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6, Student U.C./M.

SALE, Atkinson Rd., 11, Rev. C. A. PIPER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Student U.C.M.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Mr. C. F. SWEET.
SOUTHEND-ON-SEA, Dunlop Road, 11, Children's Church, 6.30, Mr. COLLECOTT.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BRITTEN.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Boundary Rd., St. Helen Workshops for the Blind, 6.30, Supply.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Supply.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOCKBRIDGE, Presbyterian Unitarian) Chapel, 11 and 6.30, Rev. ROSALIND LEE.
STOKESLEY, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HASWELL.
SWANSEA, Unitarian Church, High St., 6.30, Supply.
Free Christian Meeting House, Pennard, 11 and 6.30, Rev. BASIL VERITY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. H. SMITH.

TAUNTON, Mary Street Church, 11 and 6.30, Rev. JOHN UNSWORTH.
TEWKESBURY, The Abbey Chapel, 3.15, Rev. ROSAMOND BAKER.
THETFORD, Old Meeting House, Ashford Rd., 6.30, Supply.


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### CHRISTENING

The christening of the infant son of Mr. and Mrs. Robert J. S. Heath, of 5, Orchard Terrace, Newtown Road, New Denham, Bucks, took place at the Old Meeting House, Framlingham, on January 5. Rev. W. Broadbent officiated. The child was given the names of John Peter Benjiman.


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WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. EDGAR HILL.
WARRINGTON, Cairo Street, 10.30 and 6.30, Supply.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, January 29, Rev. A. PEACOCK.
WEST BROMWICH, Lodge Road Church, 6.30, Rev. Dr. MEYER KLEIGEL.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. DAVID WILLIAMS.
WHITBY, Flowergate Old Chapel, 6, Supply.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. STAPSON.

YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14 Gordon Sq., W.C.1.

### CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANDREW CARMICHAEL.
TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JAMESON.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HOSKINS.

WINNIPEG, First Federated Church, Sargent and Banning: 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

### AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. CECIL GIBSON.
MELBOURNE, Unitarian Church, Collins Place, C.2, 7.30, Rev. V. JAMES. Monthly service at 4.
PERTH, Unitarian Free Christian Fellowship. Seeker's Hall, 421 Wellington St., 11, Hon. Minister, R. H. PARSONAGE. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (Off College St.), 7.15, Rev. J. R. TOZER. Church Telephone: FA 8953.

### NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 210 Lambton Quay, Supply.

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